Khattam Kwajaghaan :

Shariat is easy, complete and approved by Allaah, To make zikr is praiseworthy, good, laudable, rewardable, gains proximity onto Allaah, provided it is done in accordance with the Shariah.

In Shariat acts are classified Fardh, Wajib, Sunnat, Masnoon, Nafl, Mustahab, Mubah, Bid'at etc.

For every occasion, set-up, problem, difficulty, joyous occasion, sad occurrence, the Shariah is detailed with what to read, what measures to take, what not to do, what to avoid, how to behave etc.

Now to take a case, in a situation/set up of difficulties, we will find a set of proceedings to be followed as stated in the Quraan and Sunnat; then we also find a set of proceedings by the pious predecessors who formulated then and after trying then found these good and beneficially . These formulations were chosen from the Quraan and Ahadith and at times duaa combinations of the pious. No pious one said that you have to do this or this method is Fardh, Waajib, Sunnat. This formulations such as "Khatam Kwajaghaan" are neither Fardh, Waajib, Sunnnat or Nafl but "mubah". If a person does it, Knowing that this is neither Fardh, Waajib or Sunnat but it is a tried and beneficially formulations that worked for/ by the pious ones, so lets also do it, Insha – Allaah, it will work for me in my state of difficulty etc.

Now understand another important aspect, one is "Dawaam"(constantly, regularity) and the other "Iltizaam" (to make necessary, essential, compulsory).

At times one decides that one is going read one para everyday, this the person decided to do regularly and constantly. This is an 'mubah' act which the person will be rewarded for tremendously. Now this person tells others, that you'll also have to read one para daily constantly and regularly, making it

essential, necessary on others (iltizaam). This is now turning into ‘Dawaam’ into Bid’at.

“Khatam Kwajakhan” and other formulations, provided that the wardings do not contain un- Islaamic meanings, or erroneous beliefs then it will be permissible to read as long as one fully understands the jurisprudic status of that recitations and also does not oblige others to join and does not feel at the least hurt when no one joins or develops a sense of pride and show when many join.

Moreover the Sufi orders generally encourage such recitations, thus it is most highly advisable that such recitations be done under the strict guidance of a pious, righteous, reliable, authentic, spiritual mentor who will see that no un-Islaamic practices intrude these sessions, like inter mingling of sexes, photography, turning into social gatherings, adopting tea-gossip, party set up, sessions leading to holding hands whilst making zikr, then standing, then turning, then jumping, then dancing, then doing all the above together.

It is very quick for those activities that barely become permissible, to reach the stage of Bid’at.

A permissible act becomes Bid’at, due to time, place, condition, method specification which are not proven and are attached to them.

It is far better to use a formulation as specified in the Sunnat of Rasulullaah(S.A.W) than to practise and promote any other permissible formulation.

We make duaa Allaah blesses all the understandings of Deen and grant us the ability to practise upon the pure, blessed, sanctions, approved, easy Sunnat of Rasulullaah(S.A.W)